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acterized by easy rhythm, graceful thought, and striking, though sometimes incongruous imagery. But they are all in the minor key, — a prolonged and varied dirge-note, — a wail, under a great diversity of titles, of disappointed love, desertion, betrayal, and bereavement. And they give us the impression of their spuriousness as an embodiment of the writer's own experience. We know not her history; but actual grief is less artificial in its utterance, and less recondite in its metaphors. Yet she shows talent enough in working the "love-sick" vein, to prepare us to welcome any subsequent appearance of hers before the public on less lugubrious themes and in more joyous and hopeful strains.

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8. — *Commentaries on the Laws of the Ancient Hebrews; with an Introductory Essay on Civil Society and Government.* By E. C. WINES. New York: George P. Putnam & Co. 1855. 16mo. pp. 640.

As we hope in a future number to make this book the subject of an extended review, we will now simply express our high sense of its worth, both as an argument for the divine origin, and an exposition of the contents, of the Mosaic law; and bear our emphatic testimony to the acumen, ability, learning, sound judgment, and religious reverence manifested by the author.

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9. — *A History of England, from the First Invasion by the Romans to the Accession of William and Mary, in 1688.* By JOHN LINGARD, D.D. From the last revised London Edition. In 13 vols. Vols. I. — VII. Boston: Phillips, Sampson, & Co. 1853 — 4.

AMONG the writers of finished and standard histories of England, Dr. Lingard is by many years the latest, and the last London edition, which he lived to revise, was published only six years ago. He therefore had the advantage of his predecessors in the use of numerous materials disinterred by the antiquarian research of the present century, and in an improved philosophy of history. That he was conscientiously accurate and faithful is denied by none. That, as a Romanist, he often gives a different reading of events or grouping of characters from Hume and Macaulay, is equally undeniable. But no one can understand the history of England who does not contemplate it from the several points of view in which it presents itself to Romanist and Protestant, Churchman and Dissenter. Religion has been the chief working force in the de-

velopment of the English constitution, character, and history, and therefore every element of that force demands representation by hands prepared to do it ample justice. We believe that English historians have generally done great injustice to the Romish Church, especially during the reign of the Tudors; and for this period more than for any other should Lingard be read and studied, nor can there be any reasonable doubt that, during the transition epoch, he represents the party the most loyal to truth and right; while the English Reformation was not a reformation in its motive, intent, and initial steps, though it became so in the lapse of time, through growing intelligence, Continental influence, and the counsels of a Providence educing good from evil. The edition of Lingard, now in press, of which we have seven volumes on our table, is under the care of an able and experienced editor, who gives personal attention to the proof, and occasionally adds an explanatory note. It may be relied on as even more accurate than the English edition on which it is founded; for that did not wholly escape errors of the press.

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10. — *Milestones in our Life-Journey.* By SAMUEL OSGOOD. New York: D. Appleton & Co. 1855. 24mo. pp. 307.

WE might term this book a *generalized autobiography*, — the life-book of the author's experience, divested of egoism, and compiled in a form in which it can instruct, edify, and guide. The first chapter, entitled "Companions by the Way," embodies the leading incidents of the writer's school and college days, and his early clerical life, yet so modestly and delicately drawn, that he remains in the background, while he gives us in strong relief the portraits of some whom the great world delights to honor, and of others who have left a green place in the memories of a smaller circle. From this "Introductory Sketch," he passes to the leading epochs, liabilities, needs, and spiritual resources of human life from childhood to the birth through death into immortality, drawing manifestly for the first half of the "Life-Journey" on his own remembrance and consciousness, and for the latter half and its final consummation on the faith and hope with which as a Christian he looks forward to the waning of the earthly and the dawning of the heavenly life. Chaste, rich, and quietly eloquent in style, claiming a high rank in a merely literary aspect, the book still commends itself chiefly as a *vade-mecum* for the pilgrim who would make the milestones on his life-journey waymarks on the path to heaven; and its pervading purpose is indicated in its emphatic conclusion, which we quote.